

24

# THE EXPOSITOR

W D • H O M I L E T I C • R E V I E W



JOURNAL OF PRACTICAL CHURCH METHODS

## THE WAY OUT



## OF THE DARK

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## The EXPOSITOR

and HOMILETIC REVIEW

*A Journal of Practical Church Methods*

## OUR PRAYERS

He wrote: "Sure, we pray, but how do we pray? We have general and vague prayers which reach from Dan to Beersheba, and as little understood; congratulatory prayers that we are on the job, but what job? Hortatory prayers which often straddle between instructing God what and what not to do; liturgical and formal prayers which were prepared by others for our use; non-committing and interlocking prayers with God in one hand and the world in the other; poetical and literary which include reading poems and homilies of learned divines; prayers of supplication begging for things with a selfish motive; penitential prayers which do little more than express our sorrow for discovery and defeat in our sins.

The ideal prayer of Jesus teaches divine submission, "Thy will be done." Here is adjustment, reconciliation, and harmony with the divine will.

Why should that not suffice for our 1952 prayers?

## HELP THOU MY UNBELIEF

*My yesterdays lie lightly in Thy hand.*

*Tomorrow seems to lie beyond Thy power—  
So had it been, O Lord, through all my days,  
And never once a cloudless golden hour  
When I believed with all my heart and soul  
That days to come—depending on Thy grace,  
Were just as safe as yesterdays now past  
Held in Thy hand: life's caravan of days.  
I have no faith. "Help Thou my unbelief."  
Still must I cry to Thee from sinking sand  
Until the veiled future I shall see  
Like yesterday, held lightly in Thy hand.*

—DAVID T. ERICKSON.

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# A CALL TO THE CHURCH IN WAR TIME

PAUL WAGNER ROTH

1. *To come before the Throne of God with a broken and contrite heart, confessing her terrible sin in dividing the Body of Christ by her man-made differences; confessing her too great share in the corporate guilt of our collapsing social order, leaving undone the many things she ought to have done for the relief of the distressed and the oppressed.*
2. *To abandon all those ways which have disgraced and weakened her, and to put up a united front for the great essentials of her faith in face of this hostile world, praying for forgiveness and restoration to her true place and power in human affairs.*
3. *To purge the clogged channels of Divine Grace and power in all her members so that she may obtain strength to endure all things and to suffer and die if necessary for righteousness' sake in the service of the Gospel.*
4. *To preach the benefits of Christ's Death and the Power of His Risen Life, bestowed upon all believers through Word and Sacrament and brought home to us in Private Devotion and Public Worship.*
5. *To serve as Conscience for the State, as Mentor for the Magistrate, as Champion of things as they ought to be against things as they are, reminding all men that at all times "we ought to obey God rather than men."*
6. *To direct the world's deep dissatisfaction and sickening fear because of threatening disaster into passionate longing and ceaseless effort to obey the will of Him who alone can change men's hearts and by so doing change their outward circumstances for the better.*
7. *To serve as The Good Samaritan binding up the wounds of robbed, bleeding Humanity, ditched, and ready to die by the roadside of Life.*
8. *To pray with fierce intensity that our beloved country may be kept from the cynicism of "military necessity," "preventive war," "saturation bombing," and all such counsels as would lead us to "embrace a militaristic totalitarianism the better to fight a militaristic totalitarianism,"—thus burdening ourselves with a guilt as black as that of the foe whose guilt we find so monstrous.*
9. *To focus the burning light of God's Word upon what is happening today, showing men the true causes of war, removing our illusions about its creative results, digging up its roots in the wickedness of our own hearts, and revealing it as all the time the Divine Judgment upon a godless generation. God is His own Interpreter.*
10. *To arm our young men in the service of their country with "the whole armor of God" that they may be able to stand in the evil day: and to guard our young women from all harm to body and soul which in war-time so grievously disturbs Woman's place and function in life.*
11. *To arise from transitory things, repent of her defalcations, recover her Prophetic Word, and cleave to the eternal verities, moralities and spiritualities which alone make her the Great Church.*
12. *To look not mournfully into her misspent past but wisely to improve the present, keeping the fires of hope brightly burning and ever trusting in Him who said, "I AM HE THAT LIVETH, AND WAS DEAD: AND, BEHOLD! I AM ALIVE FOR EVERMORE: AMEN: AND I HAVE THE KEYS OF HELL AND OF DEATH."*



# THE SIGNS OF THE TIMES

WILLIAM FORNEY HOVIS

IT requires no prophetic insight to determine that "The Signs of the Times" indicate that something portentous is happening, or is about to happen. Certain things are so unmistakably apparent that the wayfaring man, though deaf, and dumb, and blind, could scarcely miss their meaning, while others are so bewilderingly abstruse that even the most erudite find themselves lost and confused amid the mazes and complexity of their mystifying implications.

One thing is certain, it is not possible to separate a cause from its effect, or *vice versa*. No situation is intelligible apart from the causes which produced it. The law of the harvest is inexorable—men reap what they sow, and the increase is manifold. Those who sow the wind should not be surprised if they reap the whirlwind.

There is, however, small satisfaction in the knowledge that the signs of the times indicate a harvest from the wrong kind of sowing—the blunders of the past are not only apparent but unalterable. What we really want to know is what our present status portends with reference to our destiny in the days which lie ahead. Is there evidence of a definite trend or drift? If so, we'd like to find out whither we are tending.

There are those who think they see in the social ebullieny, economic instability, industrial unrest, political incompetency, and the voluptuous and unconfined sensuality of "the madding crowd's ignoble strife" a chaos foretokening a swift consignment to perdition—a cataclysmic passing of the old, or the abrupt and startling advent of something new in the nature of a climacteric more or less foreboding, but holding the hope of reaching eventually what Tennyson called "a far-off divine event."

There are others who can by no means be classed as "crackpots," "crystal-gazers," or "cryptologists" who think they see in the signs of the times a fulfillment of prophecy pointing toward what is called in Biblical parlance, "the last days." Regardless of whether any credence should be given to their contention, it would be difficult to disavow the fact that we are in

"grievous" or "perilous" times—certainly challenging times of tremendous significance.

One wonders just what St. Paul, a very learned man, had in mind, and how prophetic he was, when he wrote to young Timothy (II Timothy 3:1-4): "But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God."

These words, to say the least, seem strangely descriptive of the temper of the times. They could form an appropriate script for a radio commenorator who was attempting to present a vivid picture of the situation in the world and of the happenings of our day. Surely no one could doubt the sincerity or erudition of their author.

One may doubt the possibility of prophetic insight, but one cannot gainsay certain instances of long-range vision, call it clairvoyance or what one may, which seem uncanny and inexplicable on rational grounds. Of what, one wonders, could Isaiah have been thinking, back somewhere around 2800 years ago, when he queried, "Who are these that fly as a cloud, and as doves to their windows?" Such a question must have seemed unintelligible in his day—today men outbird the birds.

Or take a more modern instance of slightly over 100 years ago (in 1842 to be exact), but long before anybody had ever heard of Darius Green and his flying machine, when Lord Alfred Tennyson wrote in his *Locksley Hall* these prophetic words: "I dipped into the future far as human eye could see, Saw the vision of the world and all the wonder that would be; Saw the heavens fill with commerce, argosies of magic sails, Pilots of the purple twilight, dropping down their costly bales; Heard the heavens fill with shouting, and there rained a ghastly dew From the nations' airy navies grappling in the central blue."

Could he, by some strange gift of divination, have presaged the scenes with which we



re so familiar now! If so, we would like to hope that the stanza immediately following the words just quoted may be equally prophetic of things to come. There he continues, "Till the war-drum throbbed no longer, and the battle-flags were furled In the parliament of man, the federation of the world." We are yearning and hoping for that end, but seemingly have made little progress toward it.

We wonder if Isaiah (Isaiah 2:2-4) could have been thinking of the same final outcome when he said, "It shall come to pass in the latter days that Jehovah's house shall be established and exalted, and many peoples shall go and say, 'Come, let us go to the house of God, and He will teach us of His ways, and we will walk in His paths. And He will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.'"

There seems nothing in the signs of the times, nor on the horizon of hope, even remotely suggestive of the coming of such a millenium as that envisaged by either Isaiah or Tennyson. Nevertheless the ever-hopeful human heart is wont to feel with Bobby Burns, "For a' that, and a' that, It's coming yet, for a' that, That man to man the world o'er, Shall brothers be for a' that."

The appearance of world conditions is not good. Outwardly it looks as if "The time is out of joint"—superficially it seems that "Fair is foul and foul is fair," but a more careful consideration reveals the fact that even now, beneath the flotsam and the jetsam, the words of Mrs. Browning in *Aurora Leigh*, where she says, "Earth's crammed with heaven And every common bush afire with God; but only he who sees takes off his shoes, The rest sit round it and pluck blackberries," are still true.

Recent warnings of the dangers and possibilities of atomic bombs have caused some literalists to give ominous significance to the words of the apostle Peter (II Peter 3:5-10) wherein he refers to the Flood which purged a wicked world, and then seems to predict a second cleansing by fire when he says, "The heavens shall pass away with a great noise (suggestive of an explosion), and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

Whether these words are prophetic of the times in which we live no one is wise enough to say. At all events, it is comforting to be-

lieve that this is God's world, that He made it, a faith corroborated by science, and that He has not abdicated but is still in His heavens "keeping watch above His own" and that He will not fail nor be discouraged until He has made the wrath of men to praise Him.

Even the apostle Peter, in keeping with the dreams of a better day, when right will reign and men shall know the blessedness of peace, as expressed by Isaiah, Tennyson and Robert Burns, adds these cheering words, "Nevertheless, we look for new heavens and a new earth, wherein dwelleth righteousness." So, despite what may or may not be the ominous portent of the times through which we are passing, instead of being headed for extinction or perdition, we may confidently hope for better days ahead.

Prophetic vision is the gift of "far-sight" more than fore-sight—a Seer is one who sees things, both near and far off. The true prophet understands "There's a divinity that shapes our ends, Rough-hew them how we will," and believes that in the long run, "Good will be the final goal of ill." Let us interpret "The signs of the Times" not as pointing toward perdition but eventual Paradise.

---

## The Self-Centered Church Does Not Grow

A congregation which exists primarily for itself is in danger of dry-rot. It forgets that what it possesses must be *shared*. To such a group most everything is "good enough" and "as they want it." A self-centered congregation is *off-center* and cannot prosper according to God's design. The fires of Christian love burn low under such conditions.

Christianity is a force, a power, and makes those who possess it a *light* and a salt that must get out—out into the community and the world. Stewardship without a missionary impetus and thrust dies a-borning. Bring your people to see what Christ saw. John 4:35-38. Cultivate a spirit that will go out and join hands with the other thousands of congregations of the Christian Church, and bring Christ to the nations.

A people that does not take to heart His MARCHING ORDERS is not awake to the meaning of His words. A church asleep at this point is not awake to its responsibilities, and will limp in its program until it is awakened. The glory of the *local church* is that it is *not* local in spirit!



# A MIRAGE THAT LURES

EDWARD LAIRD MILLS

**W**HY have so many American young people flirted with Communism? The fact is undeniable. The number includes John Reed, whose history of the Bolshevik revolution, "Ten Days That Shook the World," became a classic. He was reared in the democratic and church-minded community of Portland, Oregon, and educated at Harvard University. His background did not forecast his destiny. One of the two foremost apologists for the Soviet Union in this country, and resident for long periods in Moscow, was the daughter of a minister and the sister of a distinguished leader in world-wide Christian affairs. An alumnus of the writer's alma mater, a popular novelist, told the House Committee on Un-American Activities that he was a communist for several years but became dissatisfied and quit. A small-town Sunday school boy, named after a saintly Methodist bishop, became a cartoonist of ability and listed himself as a communist.

Recent court proceedings have revealed the names of others. These members of the intelligentsia who never spent a day at manual labor were the first to respond to the battle cry, "Workers of the world, unite." Bona fide laboring men in Britain and America did not respond.

In a city which is at once a center of education and industry, the communist bookstore is located, not in the working-class section but across the street from the campus. Few are the men in overalls who enter its portals.

One explanation of this baffling phenomenon is to be found in the type and quality of Christian education provided American youngsters during the past half century. It has been lacking in definiteness and depth, in vitality and vigor. Not since the Mott-Speer-Eddy bugle call to "evangelize the world in this generation" has there been a comparable summons to stir the resolution of youth. Nature abhors a vacuum and into minds empty of compelling convictions communism entered with its promises of a world made new. In many cases this not-so-magnificent obsession did not last and those affected returned to the bosom of the Christian church, thus indicating the results of

a better-than-usual brand of nurture in the faith.

Secular education cannot escape a share of the responsibility. It forgot that the proper study of mankind is man, majored in the examination of ideas and things, and thus made it deceptively easy to believe that society, which is composed of freedom-loving persons, could be manipulated mechanically. A book entitled "The New Deal in Old Rome" correctly hints that history repeats itself. Our public officials would do a much more effective job if they would read Plutarch's Lives and seek to avoid the blunders of the ancients.

The pulpit is not blameless. Mistakenly assuming that the average churchgoer was familiar with basic Christian truths, it contented itself with topical preaching which dealt with transient and frequently trivial questions, almost never with foundation doctrines. Hence the religious illiteracy which stuns the careful investigator.

But religious illiteracy does not tell the whole story. Many young people of Christian background were tempted at the point of their idealism. Their benevolent impulses were exploited by demagogues who flouted truth, denied human brotherhood and substituted hate for love as the prime motivation for human action. The road to hell is paved with good intentions and that law holds good for saints as well as sinners. When these wanderers are rid of their fuzzy thinking, the same motives which led them astray may well operate to bring them back to reality. Their return will be hastened by reflection upon Jesus' pregnant saying, "A tree is known by its fruits," and the parallel bit of secular wisdom, "The proof of the pudding is in the eating." A wide variety of systems—economic, social, political—is under test throughout the world. It should be possible to select eventually the one which is most likely to guarantee material welfare and spiritual freedom.

The most urgent task just now is that of providing Christian young people with suitable outlets for their idealism. This can best be done through small cells or groups which seek to show the relevance of religion, by bringing it to bear upon the specific problems which

(See page 33)

Methodist Church  
Palo Alto, Calif.



# ILLUSTRATIONS: Windows of Sermons

JOSEPH D. RYAN

**J**ESUS SAID: "The kingdom of heaven is like unto . . ." Matt. 13:44.

Let us think of a sermon as a house. The porch will be the introduction, the purpose of which is to prepare the minds of the listeners for the sermon. A porch may be large or small; in either case it is passed over before one gets into the house. The rooms of the house will stand for the main points or divisions of the sermon. The windows will be the illustrations which let light in upon the theme or subject. Let us avoid two extremes: the house that is all windows, and the house with no windows at all.

1. What is an illustration? It is a short story or anecdote or example from literature or science or every day life that throws light on an abstract point or truth. Defining our word is difficult because it includes so many ideas. An illustration is something used to give an example of a certain principle in operation. Something used to lead the mind of listeners from the known and familiar to the unknown and unfamiliar. It is a concrete truth designed to help people to understand an abstract. It is a means of bringing light to a truth that is now dark. As said before, an illustration may take many forms, but the most common is the short story or anecdote.

2. Having defined our word, we now proceed to show the value to the minister of using illustrations. We could cite many quotations from the great masters of our craft, but only a few will suffice. Rev. Theodore L. Cuyler said: "The late Judge McLean of the U. S. Supreme Court, once said to me: 'I was glad to hear you give that solemn personal incident in your discourse last night. Ministers now-a-days are getting above telling a story in a sermon; but I like it'". C. H. Spurgeon said: "For the mass of people it is well that there should be a goodly number of illustrations in our discourses. We have the example of our Lord for that, and most of the great preachers have abounded in similes, metaphors, allegories, and anecdotes. But beware of overdoing this business . . . the illustration is the window, but of what use is the light which it admits, if you have nothing for the light to reveal?" J. Wilbur Chapman: "The greatest preacher the world

has ever known was remarkable for his use of illustrations. We are following in the right footsteps when we pattern after Jesus and Paul in illustrating truth." Finally, the text of this paper: Jesus said: "The kingdom of heaven is like unto . . ." Thus, we see what great masters of the art of preaching think of our subject. It is difficult to get people to think at any time, especially about things with which they are not familiar. The fact that people are so woefully ignorant of spiritual questions explains in a large degree why much religious instruction fails to hold attention. It is simply beyond their comprehension. Right here an illustration must come in and lead the sluggish mind from the familiar to the unknown.

As said in a preceding paragraph, an illustration is something that gives an example of a certain principle in operation, a leading from the known to the unknown. Here is an illustration of an illustration. A principle or abstract truth: Our life unfailingly reveals who has the greater attractive power—Christ or the world. The illustration of this truth: Here are two horseshoe magnets, a large one and a small. We place one at the right and one at the left. We will place a piece of steel exactly half way between the two, keeping our hand on the steel. Now we lift the hand from it. Instantly the drawing power of each magnet will operate but the steel will move toward the larger magnet, revealing which had the greater power. Always this will be so. And we in our daily life reveal for people to see who has the greater drawing power on us, the world or Christ. We can claim otherwise but the element of life disproves our claim.

3. Illustrations NOT to use. Illustrations are like dynamite. As we well know, dynamite is one of man's useful servants. It can save work, expense, equipment. Properly placed and properly used, this explosive is useful to man. But we also know of the harm which dynamite can do. So, illustrations may harm as well as benefit, may hurt as well as help. Here is a brief list of the kinds of anecdotes to avoid. Illustrations that reveal a lack of good taste on the part of the user are to be avoided. Good taste is that inner sense of the fitness of things — the absence of vulgarity, crudity, coarseness. Same for illus-



trations that show a lack of good judgment. The user must employ his God-given common sense in throwing light upon truth. Further, a speaker should not use an anecdote that may cause one to doubt his sincerity. People must not say to themselves of a preacher: "If he really believes what he preaches, he would not tell such a story as that." Next, eliminate silly illustrations, the kind that insult the intelligence of a congregation or class. Avoid the highly improbable. This writer has heard preachers tell stories in the pulpit that even a small child would know that such events could not happen in real life. Next, ignore illustrations that might create a laugh about a passage of Scripture, heaven, or hell, or a minister, in such a way as to make these subjects unreal or cheap. Here is an example of this principle: A soul from an American city winged its way to the pearly gates of heaven and knocked for admittance. St. Peter came to the door, looked over the new arrival, asked him some questions, and finally approved his admittance into the celestial realm. When the new soul was inside the gates, Peter handed him a saxophone and told him to learn to play it. "But," he protested, "I can't play this instrument; I never practiced while on earth." Peter grinned, chuckled, and then said to him: "Of course, you didn't; that's why you are here." This is a cheap joke about heaven, about Peter, and is based solely on someone's imagination. Next, be careful not to use anecdotes that are so forceful, dramatic, that they call attention to themselves, rather than to the point you are making. Then, avoid extremely long stories. Eliminate local incidents that can be traced to the principals involved. Finally on this point, don't use illustrations that bring discredit or ridicule on other denominations or races. This applies to Christian Scientists, Roman Catholics, Unitarians, and others who may differ widely from us. There may be in your congregation people who have relatives or friends in these religious bodies, who would resent any reflection on them. Many preachers in orthodox churches have used illustrations reflecting on the Negro race that were not only in poor taste, but poor Christian spirit as well.

4. Good illustrations. Now we proceed to give a few illustrations which we think good, and which the writer has used in his own pulpit. (1) An old woman dreadfully crippled with rheumatism hobbled to her church every Sabbath, using two sticks to aid her movement. It was a painful, toilsome,

slow ordeal which most people would not have had the courage to endure. Yet the dear old lady was always at her place in church. One Sunday a young woman who had often observed the older one go to church in this way, asked "Auntie, how do you manage it?" The old lady smiled, thought a moment, then replied: "Well, my heart gets there first, and somehow my old legs manage to follow on after." This is a good illustration, showing that if people want to attend church, they will find a way to do so. Here's another: On a scrap heap in the city of Florence lay a large piece of marble. Artists one after another had looked at it and turned away. It was just an average piece of marble, to them not worth anything, too long and thin to be of any use. Then along came Michelangelo. He took the piece of marble to his studio and out of it chiselled the great statue of David. There it stood, a priceless gem of art, because the master workman saw something worthwhile in it. So no matter how unpromising the world may regard a person, no matter how lacking in talent or endowment he may be, God the master workman sees something of value in every person and He can fashion out of everything something beneficial to His cause and to the world at large. One more: Sir Harry Lauder used to tell that as a boy he often watched with great interest the old man in his village in Scotland whose work it was to light the gas lamps at evening. The boy was most interested to see the old man moving along in the gathering shadows, "leaving a streak of light behind him." Mr. Lauder said that even when he was too small to keep up with the lamp lighter he could always tell exactly where he was by the train of light he left behind him. So, Christian people are lights in the world. In the words of Lauder, it is their office to leave a streak of light behind them as they go through this world of darkness.

5. Proper Presentation. We must draw this article to a close, but before doing so, a word about the proper presentation of an illustration. This is important, because manner may help or hinder content; the way an illustration is told determines its effectiveness. The first principle—Illustrations should be presented forcefully, but not dramatically. Don't try to act out a story in your pulpit. It can be given forcefully without acting. Make each word count. Use gestures if they aid you in putting across your truth. Pauses and emphases can be used most effectively, even in a short

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# The Editor's Columns



## The Religion of the Unbroken Heart

JOHN BAILLIE tells the story of the teacher who was taking her Bible class through the parable of the Pharisee and the Publican. She concluded by saying, "And now, children, let us all thank God that we are not as this Pharisee."

There you have it, the religion of the unbroken heart—even in the church. When a man loves his own congregation or denomination better than he loves Christ he ends by loving himself best of all. When anyone thinks more highly of himself than he ought to think, finds fault with everybody but himself, holds others in contempt, shuts his heart against the poor, boasts of his ancestry, blood, color, piety, charity, or how many times he has read the Bible all the way through, you may wonder whether his is not the religion of the unbroken-hearted.

It is most difficult to estimate the Pharisee without falling into your own condemnation of him. "You are inexcusable, whoever you are, if you pose as a judge, for in judging another you condemn yourself: you, the judge, do the very same things yourself."

"The old Adam is in every man. He is a Pharisee, a hypocrite, a liar, a brawler, a murderer." It comes out in the littlest things, you would never believe them of yourself. Did you never snatch up a book and pretend to be studying when someone surprised you loafing? Did you never fish for a compliment on your speech, or suffer because you were "damned with faint praise"? What sly little stratagems are employed to exalt oneself, to get into the limelight, to get a little recognition! What holy horror we affect when we compare ourselves with the wicked. "Man, oh, man, am I ever glad I'm not like those dirty crooks, those influence peddlers, those gangsters, those queans and panders, or even as these tax collectors." One editor asks, "Is Everybody Cheating?" and another editor says yes, "We all come short of measuring up to the standards of decency and probity to which we give lip service. We all cheat."

Did you ever see that picture of the monk who is bowed over his breviary—or is he squeezing lemons into the punch bowl? The

unbroken heart practices hypocrisies like that, Torquemada burned thousands at the stake in the Inquisition but he was never broken-hearted about it. He did it in the name of religion. Thus men make evil their good.

Yes, it is a religion. The most widespread, most popular religion and worst abomination in the world. It is the worship of Man, Mammon, Moloch and Baal. It has great faith not in God but the power of Things. It prays not to God but to Self, the great I AM. When a man reckons his prosperity unto himself for righteousness and his success as his justification in all his shady deals he is being true to his false religion. One day he will be the most found out and miserable of all men. Our Lord's terrible words flash like forked lightning and His sevenfold woe still thunders against all self-serving, self-complacent, unbroken-hearted sinners.

The chief mark of the Christian is humility. Christ has come to bind up the broken-hearted. The sacrifice that God will not despise is a broken and a contrite heart. I know no other man's bodily pain as he knows it, so I know my own pain and sin and shame as no one else knows it. This most excruciating thing in all my world breaks my heart. God be merciful to me *the sinner!*

—PAUL W. ROTH.

## We Work or We Want

In the summer of 1947 huge placards were posted on nearly all the billboards in the city of London, bearing the words: "We Work or We Want." These large signs represented a serious attempt on the part of the British people to counteract the tendency to depend upon the government for aid; to stay on the job for the minimum amount of hours each week; or to slight the work during the hours when the laborer was drawing pay.

In every nation on the continent the cry from all businessmen was: "Men just won't do honest work since the war."

We were driving in England one day with a graduate of Edinburgh University, a true Britisher, who had no cause to feel kindly towards anything German, for he had personally suffered much during two wars with Ger-

See page (32)





# THE CHURCH AT WORK

## Consecration Service

*The following Consecration Service was used by the pastors and laymen at the Illinois Synod stewardship workshops, U.L.C. It is offered here for use in part or in toto by pastors on Loyalty Sunday, stewardship rallies, stewardship training meetings, or stewardship dinner meetings.*

Hymn: "Thy Life Was Given for Me"

"In the Name of the Father, and of the Son, and of the Holy Ghost." *Amen.*

The Versicle:

V: O come, let us worship and bow down:

R: *Let us kneel before the Lord our Maker.*

V: For He is our God:

R: *And we are the people of His pasture and the sheep of His band.*

V: Ye are not your own. Ye are bought with a price; therefore glorify God in your body and in your spirit which are God's:

R: *Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's.*

V: As every man hath received the gift, even so minister the same . . . as good stewards of the manifold grace of God:

R: *Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God.*

V: Remember the words of the Lord Jesus:

R: *How He said it is more blessed to give than to receive.*

V: Give, and it shall be given unto you: good measure, pressed down, shaken together, and running over shall men give into your bosom:

R: *For with the same measure that ye mete, it shall be measured to you again.*

V: I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service:

R: *Every man shall give according to the blessing of the Lord thy God which He hath given.*

V: For all things come of Thee, and of Thine own have we given Thee:

R: *Now, therefore, our God, we thank Thee and praise Thy glorious Name.*

V: Glory be to the Father, and to the Son, and to the Holy Ghost:

R: *As it was in the beginning is now and ever shall be, world without end. Amen.*

The Scripture Lessons: Psalm 103

John 3:16-17

Prayer Poem (in unison):

O Lord, our Lord:

"Grant us the will to fashion as we feel;

Grant us the strength to labor as we know;

Grant us the purpose, ribbed and edged with steel,

To strike the blow.

Knowledge we ask not—knowledge Thou hast lent;

But, Lord, the will—there lies the bitter need;

Give us to build above the deep intent

The deed, the deed."

for the sake of Jesus Christ, our Lord. *Amen.*

Hymn: "We Give Thee but Thine Own"

Meditation: Based on I John 3:14, 17, 18

## A Litany of Consecration

In grateful recognition of our Lord Jesus Christ who is the Giver of every good and perfect gift and who has richly blessed us with health and strength of body and mind and soul to do our daily tasks:

*We consecrate ourselves to Thee, O Lord.*

For the worship of God the Father, and Jesus Christ His only Son our Lord and Saviour, and to the Holy Ghost:

*We consecrate ourselves to Thee, O Lord.*

For the preaching of the gospel of Christ our Lord and the administration of the Holy Sacraments, for the exposition of the Word of God in the edifying of the body of Christ:

*We consecrate ourselves to Thee, O Lord.*

For the maintenance of the ordained ministry of the church, the service of sacred music, the care of the sanctuary and the promotion of Christian fellowship and the spiritual life:

*We consecrate ourselves to Thee, O Lord.*

For the support of the church in its program of Christian education, for the Christian training of children and youth in the way of righteousness and truth:

*We consecrate ourselves to Thee, O Lord.*

For the ministry of comfort to all who mourn, for the ministry of guidance to all who stray that forgiveness and salvation from our Lord Jesus Christ might be received by them as by us:

*We consecrate ourselves to Thee, O Lord.*

For the witness of the gospel message of light and salvation through Christ unto the uttermost parts of the earth, and for the support of all the boards and agencies of our church:

*We consecrate ourselves to Thee, O Lord.*

As the expression of our Christian stewardship in honoring Thee, O holy Lord and heavenly



Father, with our substance and the dedication of our talents, our personalities and possessions to Thy service:

*We consecrate ourselves to Thee, O Lord.*

The Lord's Prayer, in unison.

Hymn: "Take My Life and Let It Be."

The Benediction.

Silent Prayer.

## Special Day Programs

To fill the need for *special day* programs in Sunday Schools, Churches, and Schools, Flora E. Breck organized material for Children's Day, Mother's Day, Easter, Christmas, Promotion Day, Rally Day, Thanksgiving, including some dialogue, recitations, prayers, hymns, etc. This volume, like other volumes by the same author, is published by Wilde, \$2.00, and contains 12 chapters, 142 pp. Other volumes by Flora E. Breck, equally useful, are Church School Chats for Primary Teaching, \$1.75, and Worship Services and Programs for Beginners, \$1.50.

## Dramatizing the Church Budget

"Presenting the Budget" by Rev. Vernon Jacobs, page 74, November issue, 1934, will require only a limited number of rehearsals. If announcements are made early enough, after assignment of parts, there should be record attendance, and everyone present should be "budget-wise" and aware of the need for accepting responsibilities in raising the church budget, as well carrying out the plans for its use.

## Make '52 Family Year, Thus Start World Reformation

This suggestion by Kathleen Norris in her syndicated column in cosmopolitan newspapers might well be adopted by every church throughout the country, every group of women within or without churches. Here are a few quotations from Kathleen Norris' suggestion that "1952 ought to be America's Family Year." Let's think about them, and put them to work:

"Inasmuch as the whole world is in an uproar, and half of its occupants suffering from one disaster or another, this would be a good time to pull ourselves together *domestically*, and make every hour count in developing new securities and new happiness right in our own family circles.

"No changes in wars, politics, treaties, loans, international agreements can possibly be as important as just *what you and I do in our own family circle*. The very base of civilization is set in these homes of ours; that's where the great reformation of the world is going to start.

"Ten changed family groups in your town would make a dent in world misery; a hundred in your

state would save thousands of divorces and despairs, and if 1,000,000 women began today to make 1952 the happiest year their own loved ones ever had known, the whole of the tired old world would know it.

"Talk confidence and safety! What fathers and mothers talk about is recorded on the minds and souls of the children under their care and influence; scratches of fear and dislike and discouragement that won't heal on these young minds may change their whole outlook on life. Parents (fathers and mothers) can change all that by teaching children through example and faith that nothing can harm them, as long as love binds them together.

"Wrong emphasis on things, gadgets, drink, cars, parties, night-spots, all rooted in money (income and outgo) may rob a family of something that all the later years cannot replace or rebuild. But — the real opportunity of making 1952 a FAMILY YEAR rests in the hands and heart of the mothers and fathers, who must learn to be cheerful, confident, inwardly and outwardly—cheerfulness and confidence based on faith in God. Breathe the confidence and assurance in every word and act that God can and does watch over His children, and points the way ahead to those who learn how to *bear* His voice.

"Building family life and stamina into a unit on such a basis takes someone at the helm who lives, walks, talks and works with sights focused on Him who said, 'your Father knoweth what things ye have need of, before ye ask him . . . therefore pray ye: Our Father which art in heaven, Hallowed be thy name . . .' and the righthand resting in His as we face the pricks of life, humiliations, mistakes, unappreciation, weariness, perplexities and fear for the morrow.

"A family united in purpose through faith and love knows no fear; such a family possesses the richest rewards of life, and nothing harmful can touch its members.

## The Four "F's"

(Luke 5:5-7)

*Failure*—"We have toiled all the night and have taken nothing," v. 5. That's the way we often feel in Kingdom work. There is so much to be done, and we are not giving ourselves freely to it. How much more could be done, if we . . . The job seems so great, our faith so small! In moments of weakness we are at times inclined to throw up our hands and give up.

*Faith*—"Nevertheless at Thy word I will let down the net," v. 5. The word strengthens and quickens us. The Word leads to the work God has called us to do. Faith in the word lays hold of the promises of God. "All things are possible to him that believeth." Our strength is renewed like the eagle's. We soar above difficulties and feelings of failure.

*Fruit*—"They enclosed a great multitude of fishes," v. 6. Our work in the Lord is never in vain. When we consider how God has blessed our labors in spite of terrific odds, we cannot but marvel. What an inducement to yet greater



efforts for Him! We are again ready to go out on a limb where the fruit can be found.

*Fellowship*—"They beckoned unto their partners," v. 7. The Head of the Firm was there. One boatload was unequal to the task. We are all partners. We need one another's help. So Christians organize into congregations, and congregations into a synod. Let's all pull together. The "catch" is well worth it. Fellowship in service is fellowship indeed.

There is no "4-F" classification when it comes to enemies in the Lord's army.

—*Stewardship Bulletin, from Redeemer Record, St. Paul.*

## Easter Morning Worship Service

Organ Meditations and Chimes

Call to Worship:

"O give thanks unto the Lord, for He is good; for His loving kindness endureth forever. Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled, and that fadeth not away. Alleluia! for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give Him honor."

\* Processional: "Christ the Lord Is Risen Today"

\* Invocation and the Lord's Prayer, In Unison:

"Almighty God, our Father, who art not the God of the dead but of the living, we give Thee joyful thanks this Easter morning for Him who is the Resurrection and the Life. We believe in Him, in the beauty of His character, and in the triumph of His spirit. Grant that in this sacred hour we may grow aware of Him, not as a far-off, blessed memory, but as our eternal Friend and Master who was dead and is alive forevermore. By the power of His resurrection may we rise out of selfishness and sin into a more divine fellowship with Thyself. Lead us in our worship this day, and hear us now as we pray together the prayer He taught us, saying: Our Father, who art in heaven, hallowed be Thy Name . . . Amen."

Announcements:

Scripture Lesson: John 19:38-42 to 20:1-18.

Hymn: "Crown Him With Many Crowns."

The Lord's Table: (For ALL Christians)

Meditation: "Two Gardens"

Hymn: "I Know My Redeemer Lives"

Prayers of Thanksgiving—The Elders

The Memorial Emblems (Music)

Worship With Tithes and offering: (Music)

Our offering, except for pledges in envelopes, this morning is for Ministerial Relief, Home Missions, Church Extension, Christian Unity, and the International Convention of the Disciples. Offer-tory Prayer.

\* Response: "The Doxology"

Easter Morning Prayer and Three-Fold Amen

Anthem: "Alleluia! Alleluia! The Choir

Sermon: "THE GARDEN AND THE SEPULCHRE"

\* Hymn of Consecration and Invitation:

"Beneath the Cross of Jesus"

\* Benediction and Congregational Response:

"Blest Be the Tie that Binds"

Organ Postlude

—Rev. Vernon A. Hammond, Pastor, First Christian Church, Cape Girardeau, Missouri.

## Faith and Happiness

"People are constantly searching for happiness; it seems to be the aim of all human endeavour. Of course, there is no such thing as pure happiness, because life consists of ups and downs, of moments of stimulation, and moments of depression, of eagerness and boredom, energy and fatigue, gaiety and despair," writes Josephine Lowman, in her effort to answer the thousands of requests from newspaper readers for copies of her columns on "Faith" and on "Happiness."

"Frankly, it seems to me that complete happiness would be as dull as a diet of lollipops, because it would contain no challenge," continues Miss Lowman. "So long as we are unhappy we are alive, and things have meaning for us. Perhaps the only thing in life we should dread is smug and complete peace, when nothing means enough to be unhappy or happy about, and a warm bath assumes tremendous proportions.

"Aristotle said, 'You cannot find happiness if you search for it, but after a virtuous act, happiness falls like a gentle rain.' It is strange that the harder a person searches for happiness the more elusive it becomes, because happiness is not an end in itself but a by-product of vibrant, energetic, unselfish and eager living. If we can forget our search for happiness long enough to throw ourselves into wholehearted living, we shall probably find it perched over our mailboxes some sunny morning.

"We search for health in dramatic and expensive ways, when all the time it lies in sunshine, the fresh air and exercise of our back yards, in our fields, in the pots and pans of our kitchens, building roads and bridges, creating the things which add to real living, and—the laughter about our own hearthstones. We search for beauty when it is latent in our own minds, in our enthusiasm, good health, our very bloodstreams, and in our mental and spiritual vitality.

Forgive us for our lack of faith that begs for pennies when we could write checks for



millions, that strikes a match when we could have the sun.

—From *Prayer* by Peter Marshall.

## Tomorrow's Leaders From the Classrooms of Today

"Schools for Our Times," the annual report of the National Education Association, is issued in 16-page booklet form, 8½x11, to "focus the attention of the American people on the fact that schools for our times have a special assignment in any war of ideals!"

"American freedoms are challenged today because hostile ideologies threaten our way of life. In the midst of present fears and tensions arises a clamor of voices opposing and defending the public school. There is a common ground of principle that must be found and respected, if we are to produce tomorrow's leaders from the classroom students of today. If we are to maintain our American way of life, it is imperative that the public join with members of the educational profession to improve their schools."

—Executive Secretary, NEA.

Trained, alert, morally responsible leadership in every phase of our national life is America's great need today, and will be the primary factor in maintaining our freedom and way of life in coming years, hence every minister and every lay-leader should read "Schools for Our Times" in order to assist in achieving the goal offered to this privileged and greatly blest nation, through wholesome and adequate training of the nation's potential leaders for tomorrow. Your local school superintendent will have a copy, and likely your local school board and library will have copies available. If not, write for information to NEA, 1201 16th St., N.W., Washington 6, D.C.



## JUNIOR PULPIT

### Scattering Goodness

*(Pastor suggests to the children that they fill a dish or jug with water and deliberately empty it on the walk in front of the house, or on the ground near the walk, or if mother permits, somewhere on a board flooring, or basement floor. Then try to gather it up, and put it back in the container. Can this be done?)*

Being a member of a family, a member of a Sunday School class, a member of a Scout group, or a class in school, seems such a simple thing to many of us, and we think little

of what we do and say, in our contact with others, and what the results may be. Last week I suggested that each one of us here take a jug or container of water and empty it in some chosen place, and then try to gather it up again and replace it in the container. How many of us tried it? What did you find? You could gather up only a limited amount of the liquid, the most of it just soaked into the surface where you emptied it, and kept spreading and spreading, until it just disappeared, but we know it *was* there and must still be somewhere.

Let me show you by pressing this wet sponge against this paper on this bulletin board. Yes, the water spreads very quickly; we can pull the paper away from the board, and see how it has gone clear through, into the back-ground, and it will keep on spreading, until all we see on the paper and board is the stain. There is no way we can gather it up again. *(Demonstration will be more effective if water in which sponge is soaked has been colored with bluing.)*

This is a good demonstration of what happens in our contact with others. What we say and do seems to us of little importance at the time, until we think that it can never be undone again, nor unsaid again, anymore than we could pick up the liquid we poured from the container, or squeezed from the sponge. If what we do and say is good, truthful, honest, and helpful, it just keeps on being good and truthful and helpful, long after we have forgotten that we did it or said it; if what we do and say is harmful, untruthful, dishonest, the thing just keeps on spreading and spreading. Yes, the good you do and say will leave a pleasant mark along its path; the harmful and bad you do and say will leave another kind of mark or stain on every life it touches, even long after we have forgotten it. Like the water we emptied, it can never be gathered up again.

In the Gospel of John we are told about Jesus, how what He did and said spread among the people of that day, and made them into a changed people. Let us read it. *(Read John 6:31-36)* We are members of this Christian church and we too can be "shining lights" hour by hour, if we remember that we can in every act and every word be witnesses for Him, and that everywhere this witness spreads there will be more light and rejoicing.—Harold Morton, *Expository Times*.





# THE PULPIT

## PRAYER, WORSHIP, AND SPIRITUAL GROWTH

FREDERICK ANDREW ROBLEE

*Text: "And ye shall seek me, and find me, when ye shall search for me with all your heart."—Jer. 29:13.*

IN THE last hundred years, there have been many great advances in the means of communication: telegraph, telephone, radio, air mail, teletype, wire photo, and now television. Yet, paradoxically, the matter of communication remains one of mankind's most persistent and difficult problems. Far more difficult than the scientific techniques involved is the problem of getting through to the minds and hearts of others. The problem of communication, on this deeper level, is very often present in the relationships between husbands and wives, parents and children, friends and friends, and groups and groups. The great majority of us are not communists or fascists but if name-calling goes on unrestrained much longer, we all will be so confused that we will be susceptible to any "ism" that makes a strong bid for our support. Yes, there is a real problem of communication between fellow Americans today and, of course, the still greater and more critical problem is how the people on each side of the "iron curtain" may get through to one another.

### Prayer

Prayer is the great means of communication with God. If the foundation of this universe is Spirit and if the deepest part of us is spirit, then Spirit can meet with Spirit! But some false ideas persist which we must overcome.

One is the idea that prayer is impossible because it is so presumptuous. There are more than two billion persons on this earth. Can God know and care about each one of them? A little boy said, "God is like my father, He is too busy to listen." But God is not too busy to listen. We must not ascribe human limitations to God. It helps very much when we once get this straight.

*First Presbyterian Church,  
Bay City, Michigan*

The essence of prayer is communication. It is not just asking things of God, rather it is listening for God's directives! Each one of us should have a quiet time each day when we are still and know the presence of God and learn His will for our lives. In such daily recurring periods we may become progressively more adjusted to God's own mind and spirit. We must learn the secret of so-called unanswered prayer. God very often answers our prayers by saying "No!" as well as "Yes!", and we must be willing to trust Him and obey His directives.

We must take our sin to God and confess it in prayer. "What good does that do?", some skeptic may ask. It can do a world of good. It may cause us to "feel better" but there is something very much more important than any feeling. It can have a life-changing effect. Some years ago I had a boil on my arm. The infection persisted. Then one day the doctor gave me a "shot" of X-ray. At first nothing at all seemed to be different but before twenty-four hours had passed the infection had begun to leave my arm.

Now the sincere prayer of confession of sin does not just help us to get rid of the poison of sin, as vitally important as that is, it also helps us to learn God's will for our lives and to be willing to do it. At this time every year, we are anxious for spring to come with its warm days and budding trees and flowers. But spring is not really a date on the calendar. It is not the song of the birds or the budding trees and flowers. All of these things are part of the results of the return of spring. Spring itself comes as a result of a new adjustment between the earth and the heavens. So it must always be with the renewal of our lives in God's eternal love and purpose.

### With All Our Hearts

"And ye shall seek, and find me, when ye shall search for me with all your heart." *With*



*all your heart*, this is the essential condition. Such prayer requires much courage. It takes courage to face others as one who unashamedly believes in prayer. Someone has remarked that the only person in the community who can talk about God without causing something of a sensation is the minister! Very fortunately, for all of us, this isn't so, but there is some truth in it. What if the Chairman of the Board of Directors of a business should begin the meeting with prayer? Well, why not? It is an honorable and important enterprise serving the public. What if the host and hostess at a country club party should have a prayer before the meal? Again, why not? Are we afraid to acknowledge our faith in God among our friends? Suppose someone doesn't like it; are we going to let that determine the matter? If the truth were told, perhaps we are not so much afraid of others as we are of ourselves! We often lack the courage to face the facts of our own lives. We don't like to look beneath the disguises and pretenses under which we live. We need to subject ourselves to regular "dimouts" of pride and selfishness. During the wartime "dimouts" of Los Angeles, the astronomers at the great Mt. Wilson observatory discovered that they got their best opportunity to view the heavens. A multitude of new and very distant stars were seen. So it will always be! What about regular "dimouts" of selfishness in your life and mine?

"And ye shall seek, and find me, when ye shall search for me with all your heart." The story is told of a minister who labored in Edinburgh, Scotland, more than a hundred years ago. His wife died and he had no portrait of her. Although untrained in art, he procured the materials for miniature painting and eight plates. He then shut himself in a room and remained there almost constantly for 14 days. At last he emerged worn and haggard. There were seven broken plates on the floor but on the eighth was a speaking likeness of the woman he loved. We too are bunglers. We seem to have no skill in reproducing the Christ in us. We try again and again and nothing comes of it. But one day we shall learn how it is done—really done—and then we shall be moulded in His likeness.

### Public Worship

The greater part of our prayer life is individual and private. If we depended entirely upon public worship we would be poor indeed. Nevertheless there can be and should be a great joy and power in public worship. Constance Garrett, in her new book, says: "If we think of individual prayer as a solo which we offer to God, then public worship is a great

symphony in which every person plays some instrument, individual in tone and operation, yet all playing the same tune and offering up to God a great burst of music of praise and thanksgiving and petition. The prayer of the individual is caught up with that of others and the whole sweeps up to God in perfect harmony."

The player of the French Horn in a Salvation Army band played too loudly and was admonished by the conductor to play more softly. The man looked at his instrument which is a curly, snake-like, labyrinthine brass instrument which makes deep and loud tones, and said, "When I remember what the Lord has done for me, I could blow this horn straight!" Well, a few people may play a little too loudly, too emotionally in the orchestra of divine praise, but they are a welcome exception to the half-hearted indifference of so many!

All of us should have our place in the joy and power of public worship. If we stay away or are out of harmony with fellow Christians, we weaken or cause discord in the whole. On the other hand our cooperation may accomplish much.

Such then are the possibilities for us and others in prayer, worship, and spiritual growth. And in it all we have God's own great promise: "And ye shall seek, and find me, when ye shall search for me with all your heart."

## WHERE IS YOUR FAITH?

CLARENCE EDWARD MACARTNEY

*Text: Luke 8:25—"Where is your faith?"*

THE New Testament minus the Sea of Galilee would be a far different book.

With the Sea of Galilee deleted, the four Gospels would be greatly altered, and many of their most stirring pages would be missing. On the Sea of Galilee Jesus worked His first (John's Gospel makes the turning of water into wine at Cana of Galilee the "beginning of miracles.") and last miracles—the two miraculous draughts of fishes. On or near the shores of Galilee He healed the centurion's servant, the nobleman's son, the woman with the issue, the man with the withered hand, the two blind men, the daughter of Jairus, and the wild man of Gadara. There He called His disciples. Twice He stilled the tempest on the Sea of Galilee and once He walked in majesty on its waters. It is not in

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the narrow streets of Nazareth, nor at Bethlehem with its huge and forbidding church, nor in the brown hills of Samaria, nor by the dark and narrow Jordan River, nor at Jerusalem with its over bedizened shrine and its temples to the false prophet; but by the Sea of Galilee that one seems to come closest to the Master.

At the end of a long hard day of teaching and preaching and healing, Jesus was weary. He said to his disciples, "Let us go over unto the other side." They left the multitude which was still thronging them, and, taking Jesus "just as he was," they embarked in one of the little vessels.

All then was calm and fair. But the Sea of Galilee, then and now, was subject to sudden and terrific gales, when the winds come rushing down through the gorges of the mountains and smite the sea in anger.

Many of these disciples were seamen, fishermen. Yet so fierce was the storm they thought they were going to perish. Still Jesus sleeps on. We see Him eating, drinking, walking, resting, preaching, teaching, praying, agonizing. This is the only time we see Jesus sleeping.

One moment Jesus is sleeping in the stern of the boat, just as you and I sleep; One who shares our nature. The next moment He is the Lord of the universe, commanding the waves and the winds and they obey Him. "What manner of man is this," the disciples exclaim, "that even the winds and the sea obey him!" After He had rebuked the elements and stilled the tempest, Jesus turned to the disciples and said to them, "Why are ye afraid? Where is your faith?"

Where is your faith? How often in the storms and trials of life we have had to ask ourselves that question. Where *is* our faith?

There is the storm of fear. The disciples thought they were going to perish. How many there are who are tossed on a sea of stormy agitation and fear. Fear for the loss of earthly possessions, carefully accumulated; fear for the body and the dread of some disease lurking in the shadows, and ready to strike; fear for troubles that have not yet come; fear for their good name and reputation; fear for the welfare of loved ones. But where is your faith? Hath not God said, "Cast all your cares upon the Lord, and he will sustain thee?"

Defoe, the author of Robinson Crusoe, was not only a great story teller, but a wise and instructed Christian theologian. He had been taken desperately ill in his island stockade. With a great effort, he had managed to lift the lid of a chest which he had retrieved

from the wreck of the ship. But, searching for medicine, and divinely led as he was afterwards sure, he found in the chest not only medicine for the body, but medicine for the soul—a Bible. After he had taken the medicine for the body, he opened the Bible at random, and the first words on which his eye fell were those of the 50th Psalm: "Call on me in the day of trouble, and I will deliver thee, and thou shalt glorify my name." This greatly impressed Robinson, and he began to hope that God would heal him of his sickness, deliver him from his solitary isle, and bring him back to his native land and to his friends once more. Before he went to bed that night, he did a thing which he had never done before in his life. He knelt down and prayed, and in his prayer he asked God to fulfill the promise of the Psalm, heal him of his sickness and deliver him from his wave-washed island. Some days later, when he was walking along, his heart almost stopped as he saw on the sand the imprint of the foot of a savage. He fled straightway to his stockade and, climbing the wall, pulled the ladder in after him in the greatest terror. Then those words of the Psalm came to his mind again, "Call on me in the day of trouble, and I will deliver thee," and his fear went from him.

Another storm that sweeps over the sea of the soul's life is the storm of anger and inner unrest and turmoil. Someone, you feel, has hurt you, insulted you, wronged you, lied about you; and you are all upset and irritated within. Your mind keeps reverting to this hurt, and there's no peace for you. It cancels all the joy of your life. But where is your faith? Instead of acting on angry impulse, call on Jesus. Awaken the Christ who sleeps within your soul, and hear him say to that angry tempest, "Be still."

Once more, there is the storm of bereavement and sorrow. You have seen it come to others. Theoretically, you accept it as in the order of life. And yet, practically, you have never thought of it as reaching you. Then suddenly it comes nigh thee, and thou art troubled. Where is your faith? Call on Christ. Those who sorrow as those who have no hope do so because they have no Christ. But you have a Saviour. Experiment with His tender and faithful love. Hear Him say to you, "Weep not." Hear Him speak to the winds and waves of your sorrow, "Peace, be still."

Another fierce tempest is the storm of temptation which sweeps over every sea. It may break over you as suddenly as the storm did that night on starlit Tiberias. The soft wind, as was the case with Paul's ship when



it was wrecked, draws the soul out from its safe haven, and beguiles it onto the open seas. Then comes the roar of the gale; the sweep of Euroclydon. Then all that you have hoped for, labored for, prayed for, as to your character, as to your soul, is in danger. And yet, in the midst of the storm, with Christ you are as safe as those twelve disciples were that night on the Sea of Galilee. "God, who is faithful, will not suffer you to be tempted above that ye are able, but will with temptation afford a way of escape, that ye may be able to bear it." Christ leads the way. Christ rules the waves. Awaken Him within your soul! He can drive off the evil spirit, of temptation and hush the tempest. How many times Christ said to His disciples and to others, "O ye of little faith!" And how often He must say to you and me when we are frightened and fearful and weak and unmanned by the storms of life, "Where is your faith?"

Balzac has a great story which he calls *The Christ of Flanders*. The ship was about to cast off from the island of Cadzant for the voyage to Ostend on the mainland. The passengers were on board, and the captain blew a warning blast on his horn. At that moment a latecomer, and a stranger to all the other passengers, stepped on board, as if he had come from nowhere. In the better seats at the stern there was a cavalier with his golden spurs, and a curled moustache and a jeweled cap, a proud damsel with a falcon on her wrist, and her mother; a high ecclesiastic; a doctor of science from Louvain and his clerk, and a rich merchant from Bruges. When the stranger stepped on board, all these persons sat at once, to prevent him from taking a seat in their midst. He gave them a swift look and then passed on to the bow of the ship, where the poor folk were sitting. There were a young woman and her child, an old soldier, a wrinkled and ragged woman who had been a prostitute, sitting in a coil of rope; a peasant and his ten-year-old son. When they saw him, the old soldier and the working woman at once arose and gave the stranger a seat between them.

Then the ship started on its journey, as the captain blew his horn for the last time. Midway between the island and Ostend a great storm broke over the vessel, and all the passengers thought they were going to perish. The young working mother cried out, "My poor child! Who will save my child?" The stranger answered, "You, yourself." The rich merchants of Bruges prayed, "Holy Virgin of Perpetual Succor, I will give thee twenty pounds of wax for candles, and a statue, if you will

get me out of this!" But the stranger said to him, "The Virgin is in Heaven." The cavalier with the golden spurs put his arms around the damsel and told her he would save her. The mother was on her knees before the Bishop, asking for absolution. The ragged prostitute called out, "Oh, if I could only hear the voice of the priest saying to me, 'Your sins are forgiven you,' I could believe him." The stranger turned towards her and said, "Have faith, and you will be saved."

When the ship was within sight of Ostend, it began to sink. The stranger stepped over the side of the vessel and walked on the waves, saying as he did so, "Those that have faith, follow me." The young mother and child, the old soldier, the wrinkled and ragged old prostitute, the peasant and his little son, and one of the sailors all followed and walked on the waves. But the merchant went down with his gold; the damsel and the cavalier, her lover; the bishop and the lady, all sank to the bottom, heavy with their sins. But the others followed the stranger over the waves with firm tread as he led them to the shore where there was a light in a fisherman's hut. There he left them and vanished out of their sight. "Those who have faith, follow me." Where is your faith?

## A WORD FOR THE TIMES

J. CALVERT CARISS

*Text: Gen. 45:24—"See that ye fall not out by the way."*

THIS parting word of advice was given by Joseph to his brothers, when he sent them to fetch his father and their families down into Egypt. Though he had supplied them with provender for the journey, Joseph knew human nature well enough to realize that things might happen to cause them to change their minds, and decide not to return to Egypt after all.

When the road is rough, and trials come along, the temptation always arises to discontinue the journey, to sit down and take things easy. Even the atmosphere at times seems to hang leaden weights upon the feet of pilgrims.

Long ago, Alexander the Great, in a series of brilliant campaigns, extended his conquests as far as India. His hosts encamped on the Northern Plains ready for the final advance that would reduce the whole of India to sub-

*Heathfield, Sussex, England*

mission. But the soldiers refused to go on. Do what he would Alexander could not move them. They were not beaten in war, they were not ill-fed, or ill-clothed. They had just succumbed to the inertia of the East. On the banks of the river they whiled away the days, longing only to be left in peace. It was lassitude, not military defeat, which robbed Alexander of India.

There have been times in the history of the Church, when the path has been sodden with the blood of her sons, when persecution has met her at every turn. In certain parts of the world, these conditions may still exist today, but generally it is not opposition which we are called upon to face, but indifference. The very atmosphere is charged with it. So subtle is its influence, that we fall a prey to it, without realizing anything has happened. So over the centuries comes this warning to us, as a message most timely, "See that ye fall not out by the way."

Though the atmosphere today is such a menace to effective Christian witness, it is a fact that there has never been a time, when it was unnecessary to warn Christian people against the danger of slacking-off in their devotion to Christ. In our Lord's day, a great many people who at first followed Him, drifted away from Him, for one cause or another, as time went on. Saint Paul finds it necessary to call the Corinthians to "stand fast in the faith," while he remarks sadly concerning one who had been a beloved friend of his, "Demas hath forsaken me, having loved this present world."

In his journal dated December 2nd, 1735, Wesley writes, "I had much satisfaction in conversing with a woman who was very ill at Cowes. But in a few days she recovered from her sickness, and from her seriousness." From our own experience, we could cite many instances of people who have grown careless about spiritual things.

We know the reason why Demas fell away. He succumbed to the allurements of the world. "Life," as he saw it represented by the society of his day, dazzled him. The pull of material things was too strong for him. A great many people have slipped just at this point. Sometimes we imagine that our Puritan ancestors were too strict, but they knew something of the subtlety of the world. They felt that a clean break with the habits of a society which had no time for God, was the only way, to make sure that one would not succumb to its influence and lose one's spiritual vision. Whatever we may think about them, they had strong Scriptural support for their opinions. Lot looked first towards Sodom, and then

landed right in the middle of it. His wife looked longingly towards the place, when the supernatural messengers had given the warning to leave it, and as a consequence was caught in its destruction. Nobody thinks when he begins to get entangled in the meshes of godless society, that he will one day become so used to all he sees, that he will not be revolted by it. Still, it often happens this way. The love of this world, on the highest authority—that of Jesus Christ Himself, is enmity against the things of God. Better be thought narrow, and keep our spiritual vision, than be applauded as broadminded, and lose it.

Some people in Christ's day, must have followed Him for what they could get out of Him. They had seen Him heal the sick, cleanse the lepers, and feed the hungry. It might be an easy way of living to follow Him, they thought. They were to discover their mistake, and when they did discover it, they forsook Him. Others were offended because of the demands He made upon them. His doctrine was too strong for them. They didn't want to make the mental effort to try to understand it, nor did they wish to admit the obligations it laid upon them. Jesus likened these people to "stony ground." He said that the good seed of the truth sprung up quickly in them, but since they had no depth, it was soon withered by the heat. Some people see in Christianity something which promises to do them good. They rejoice in its sound, as a musician might rejoice to hear an overture, but their pleasure soon ceases when they discover that it makes certain demands upon them which they are not willing to concede. Jesus never let people be under any illusions as to the kind of service He demanded from them. To one man who professed his eagerness to become a disciple, He said, "The foxes have holes, and the birds of the air their nests, but the Son of Man hath not where to lay His head."

Of course there are many other reasons why Christian people grow indifferent. Sufficient, however, to realize that since it is so easy to do this, we must be on our guard continually. We must use all the help we can, to keep ourselves spiritually in trim.

The first thing we can do is to ponder seriously, and often, the specific instructions of Holy Scripture on the vital matter of Christian living. There are warnings, there are exhortations, there are promises. If we think over these carefully, and prayerfully, they cannot fail to have some influence upon us.

We must have in our minds too, the thought of what a tragedy it is if we drop out of the



fight. Saint Paul, apostle and teacher though he was, dreaded lest he might become a castaway. He did not mean that he thought he might not after all, be eternally saved. He meant that he was afraid that his own failures might reduce him to spiritual impotence. It is a terrible thing when Christians are knocked out of the contest. The psychological effect upon their fellow-soldiers, is grievous. They give occasion for the enemies of the faith to rejoice. They retard the work of grace within their own lives, so that often they only regain the lost ground, as a result of much painful chastisement.

Then there is the future to think about. Christianity deals not only with this present life, but with that which is to come. It is the future, not the present, which must dominate our outlook. We look for a city to come, eternal in the heavens, whose builder and maker is God. We are concerned, or should be concerned, about conditions here, but our concern should spring out of our conception of the eternal scheme of things. We know that this world is not the final state. We know that the final state is for those who believe, inconceivably glorious. Because we realize this, we are to try to make conditions here approximate as nearly as possible, to that vision of the eternal state which has come to us through Christ. Moreover, it is because God's highest purpose for men is that they should take their place in His eternal heaven, that we should do all in our power to see that they are not treated by their fellowmen as of less value than God regards them. Once we lose the vision of the future, the vision of the state of the blessed, as Christ gives it to us, the incentive for social reform is gone. There is a certain incentive left for right living, because as the Stoics said, to live right gives more satisfaction than to live indulgently. A good many people would not dispute this doctrine, though they would not find it easy to practice. Christ made no apology for introducing the thought of the life to come as a strong inducement to right living. It was better He said to lose an eye or a hand, and be eternally happy, than to retain all one's members here on earth, be led into sin by them, and miss happiness in the beyond.

It is not easy in this present order of things, to keep the vision of eternity before us. But we must do it. We aren't worthy of the name of Christians if we don't. Christianity is nothing if there is no life-to-come. If we let go that vision, if we live as though this world was everything, we are no different from the

pagans of Caesar's time. We are not even abreast of the Sadhus of India.

We can do a great deal to help each other as Christians, by our sympathy and encouragement. When travellers in cold countries see their comrades getting frost-bitten, they pick up a handful of snow, and rub them. If we see Christians getting a bit slack, we ought immediately to rally to them, and in every way possible, seek to encourage them.

Obviously, if the influence of the world today has a kind of narcotic in it which dulls our spiritual perception, we need to counteract that, by breathing some pure, stimulating air. Sardhu Sundah Singh said that when, as a Christian, he threw himself into mission work in India, he found after a while that he was losing his peace. He left his work, and retired for a while to the mountains. He came back, a new man. He had learned a lesson. If he wanted to keep fresh and spiritually alert, he must go away at intervals for quiet meditation, and prayer.

We have a glorious calling. We are workers together with Christ. We are partners with Him in the great task of making Him known to men, and winning their allegiance to Him. Never was such a task more necessary than it is today. But never was it harder to keep at it than it is today. "See that ye fall not out by the way." We need to get that word into our own hearts. Many have fallen out of the way. Many there are who did run well, but who now take little interest in spiritual things. We shall have our moments of discouragement, we shall fail often, but let us get up, and go on again in His Name.

"He expecteth—doth He see us  
Busy here and there,  
Heedless of those pleading accents  
Of despair?"

"Shall we—dare we disappoint Him?  
Brethren let us rise!  
He who died for us is watching  
From the skies.

"Watching till His royal banner  
Floateth far and wide,  
Till He seeth of His travail  
Satisfied . . ."

### Y. K. Rushdoony, Kingsburg, California, Writes

"I have been a reader of *The Expositor* for many years. You are really rendering and have rendered in the past, a very great service for the promotion of God's Kingdom. May His blessing rest upon you and enable you to give even more effective service in this time of need. I thank you heartily for your paper."

# THE MIRAGE OF TOMORROW

W. FRANKLIN HARKEY

*Text: Whereas ye know not what shall be on the morrow. Jas. 4:14.*

THE point this Biblical writer makes is unassailable. The thought is presented with the idea of the importance of the present. In spiritual matters there can be no gainsaying the fact that now is the acceptable time to know the Lord and to begin to serve Him. Life is not different now from that of the first century. For, today as then, there are those who put off the most important things of life until tomorrow.

Tomorrow is the spiritual mirage that is fatal to many. Some years ago Emma Jewell Ross was traveling the old road from Damascus to Bagdad. She wrote that on the morning they set out from Bagdad, "The horizon blazed orange and red and the sands were pink as we drove out onto the desert; stunted bushes of gray-green camel's thorn were growing in the barren soil, and millions of tiny bright flowers were blooming all about us. It was springtime, and it had rained on this part of the desert."

And then, as they moved on into the desert the mirages began to appear. "The mirages were beyond description. All day long we saw the most wonderful and fantastic scenes, all more beautiful than a picture any artist could paint; but there was nothing about it to make us think that it was a picture. It was real. There were hills reflected in a river of heavenly blue, which glistened with bright unearthliness; there was a lake of silvery-blue waters, with trees and lofty palms flanking its shore, where stood houses with bright roofs—a most peaceful, beautiful Arabian paradise peopled with fairylike creatures. But there were no hills and rivers—just desert. We were truly in the land of the Arabian Nights."

Such description is a parable of the spiritual pilgrimage of many people. The mirages of tomorrow are more real to our minds than the reality of present calls to duty. Therein lies one of our commonest sins, the failure to seize today and live righteously and holy and Godly in this present time. We sometimes use the word "procrastination" to describe this condition, the putting off until tomorrow the thing that should be done today.

The preciousness of time is an old thought. Modern life has been centered on the problem of saving time. Life is moving with tremendous fever. Predictions of still greater speed for the future are made. Our locomotion has increased a thousandfold over that which the fathers had. We gaily clip days and weeks from the journeys which the fathers took. Instead of being deeply concerned about what we are to do with the time saved, we go on seeking new inventions to lessen the time in which to do a job or make a journey. Our folly is that of the people of Isaiah's time, who were lured by the mirage of tomorrow, "Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and tomorrow shall be as this day, and much more abundant."

The tendency to put off until tomorrow the things that should be done today is the besetting sin of most of us. It is the mirage of tomorrow that fascinates us. The lens through which we look at tomorrow magnifies the things we may do. James reminds us, "Whereas ye know not what shall be on the morrow." Many people do not intend to ignore God permanently, but the present is so filled with other things. Isaiah's hearers said, "Tomorrow." They had no thought of their own frailty and mortality. They had no fear in their hearts about the future, nor the judgments of God.

Then, too, tomorrow seems to offer more alluring prospects for many. But the mirages of tomorrow are blinding and dissipating. They are evanescent and fleeting, flimsy and disappointing. They offer peace and contentment, but they are forever elusive. There is nothing to show that accepting Christ and following in His footsteps will be easier tomorrow. The call of Christ was always for an immediate decision, for or against. This is a challenge for youth as well as age. Here is a notable example of the immediacy of this thought. Before Felix, the Roman governor, Paul reasoned of righteousness, temperance, and judgment to come. Felix trembled under the mighty impact of the Gospel as presented by this converted Jew, but he waved Paul aside, saying, "Go thy way for this time: when I have a convenient season, I will call for thee." He never did.

Moreover, there is a subtle danger in delaying to do what we know is a present opportunity. The Mexican says "manana," meaning that tomorrow will do. God offers us today in which to repent, "Wherefore as the Holy Spirit says, Today if ye will hear his voice." Multitudes of people hope some day to live a

Presbyterian Church,  
Washington, Pennsylvania



Christian life. They overlook the fact that there will be no better day for living a Christ-like life than now. They are seeing mirages, for tomorrow will not be easier than today. Life has a way of forming a pattern. Habits and customs soon become fixed, and then it is with great difficulty that we throw them off or break them.

One of the great issues of the text lies in the fact that now is also the opportunity for Christian service. The call to Christian activity was never greater. That the world needs a rebirth of righteousness and peace goes without saying. Christ came to bring new life to the world. Manifestly He must have workers to carry on His work in the world. This truth was soon revealed in His own ministry, when He called the disciples and sent them forth to preach. Here were men whose lives had been touched by the gracious ministry of Jesus. Henceforth their lives were to show what Christ had done for them. Once touched by His spirit they were ready to go out into the world and live and teach others the way of life.

Too many Christian people wait for tomorrow to engage in loving service. The church offers the opportunity of service. Workers are needed in the church. If the church is to continue its good work, there must be an increasing number of her members who will volunteer to do more for Christ. Some make excuse saying, that tomorrow they will be ready. Here again the mirage of tomorrow is more alluring than the reality of the present.

The world is hungry for the bread of life. The program of missions calls for the stewardship of life and money. If we are to move forward in Christian missions into the coffers of the church must come the money to man our mission stations. Money can be used to the glory of God in the building of His kingdom. We have witnessed, as no generation has ever witnessed, the destruction of life and property. Generations yet unborn will carry on their backs the heavy load of debt, because we failed to follow Christ in one of the most critical hours in human history. Yet, there are Christian people who plan to give more generously of their time and money tomorrow. Again it is the intriguing mirage of tomorrow. "Whereas ye know not what shall be on the morrow."

Insofar as our own lives are concerned, now is the best day we shall ever have to serve the Lord. The voice of an Old Testament leader comes to us in this connection: Joshua had led the people through difficult times. Now he was ready to leave them, but he realized that many of them were wavering

between false gods and the worship of the one true god. They were ready to see what there was in the worship of other gods, but Joshua challenged them in these words, "But as for me and my house we will serve the Lord."

Today is the wise man's day, tomorrow is the fool's day. The same truth applies to the all engrossing topic of the present, the making of a better world. On a second sober thought, all of us ought to know that our hope for the future does not lie in signing pacts that become scraps of paper tomorrow. Our conferences on this and that proposal will not solve our questions and problems, but we do know the source of a better world. It lies in the lives of men and women whose hearts have been transformed by the Master. In the exact language of the Scripture teaching the hope lies in a regenerated race: men and women who have been born from above. In the final assize we dare hope for better things when we can see men and women living as ever in their Great Taskmaster's eye, loving one another and serving the needy ones.

Today may become a blessed day as we look to God for His help and strength. The mirages of tomorrow may appear beautiful and fascinating, but like the mist of the morning they disappear. For all who love the Lord there is the gracious command of the Master, "Go work today in my vineyard!"

"For Yesterday is but a Dream,  
And Tomorrow is only a Vision;  
But Today, well-lived,  
Makes every Yesterday a Dream of Happiness  
And every Tomorrow a Vision of Hope."

## Illustrations

(From page 10)

story. Further, be accurate in your details. Know your facts. Have good authority for what you say, especially if you are using an anecdote or comparison from the realm of science. If you make some error in a scientific illustration you have hurt your truth, as well as your own influence. Let people know that the story you are telling is a means to an end, to help people Godward. An illustration is a means, not an end in itself. Speak slowly, carefully, enunciate correctly. Avoid anything that detracts from the dignity of the service. Finally, be sure to clinch your point. Skillful repetition will aid you.

It is the hope of this writer that each minister reading this article may become a master in the use of illustrative material, thus imitating our Lord who said: "The kingdom of heaven is like unto . . ."

# ILLUSTRATIONS

JOHN H. JOHANSEN

## For This Day and Hour

*Text: Rom. 15:4—"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."*

In a very interesting historical study entitled "Young John Adams," Catherine D. Bowen tells of an incident of the Continental Congress meeting in Carpenter's Hall, Philadelphia, in 1775. Word had reached Philadelphia of the outbreak of hostilities at Lexington. The next day a clergyman was asked to lead the Congress in special prayer. The author tells how, dressed in a black gown, the Reverend Mr. Duché walked into the hall, followed by a clerk bearing the Bible on a cushion. He took his place before the desk and, after offering prayer, announced the psalter for the day, the thirty-fifth psalm. The author tells of the incident in these words:

"He had a voice of great sweetness and warmth. He read slowly with no show of dramatics: 'Plead my cause, O Lord, with them that strive with me; fight against them that fight against me. Take hold of shield and buckler and stand up for my help.' The effect was electric. Men bowed their heads and wept. Surely these sacred words had been written for this day and this hour."

The Bible is full of just such words, written for "this day and this hour," which means our day and our hour.

## The Essential Signature

*Text: I John 5:10—"He that believeth on the Son of God hath the witness in himself."*

Clark R. Gilbert tells of seeing a Civil War veteran display his pension check, and hearing him say: "This was signed by the Secretary of the Treasury and has the name of the President on it. Besides, the check is backed by all the millions in the treasury. Yet it's not worth a penny until I endorse it myself."

That is the way with the words and gifts of God. He has made them available to us through Himself and His Son, the Christ, but they aren't worth a penny until endorsed and accepted by us. Thus God has crowned man by giving His creation the right to accept or refuse partnership with his Creator. A mystic poet of the Seventeenth Century, Johannes Scheffler, has expressed it in these words:

"Though Christ a thousand times in Bethlehem  
be born,  
If He's not born in thee, thy soul is still  
forlorn.

"The cross on Golgotha will never save thy  
soul,  
The cross in thine own heart alone can make  
thee whole.

"Christ rose not from the dead, Christ still is  
in the grave,  
If thou for whom He died art still of sin  
the slave."

To the degree that we accept this partnership and do our part, just so will the kingdom of God come on earth as it is in heaven.

## None Other Name

*Text: Acts 4:12—"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."*

A man dreamed that he had made a ladder on earth upon which some day he would climb to heaven. Every time he did something worthwhile, doing a good deed, or speaking a kind word, he was sure his ladder reached new heights, until by and by it must surely touch heaven itself. The man, in his dream, died. Up the ladder he went in triumph, and upon reaching the top he heard an authoritative voice, saying, "He that climeth up some other way is a thief and a liar." Suddenly the ladder collapsed, and the man came crashing to earth. Then he awoke to find himself on the floor, but that dream had taught him a vitally needed lesson.

This lesson is not only taught by Peter in the Acts of the Apostles, but it is taught also by John who says, "Jesus saith unto him, 'I am the way, the truth and the life' no man cometh unto the Father, but by me.'" And Paul teaches the same truth when he declares: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

When a soul has met the Saviour "face to face" he can and will say:

"Thank you, Lord, for saving my soul,  
Thank you, Lord, for making me whole;  
Thank you, Lord, for giving to me  
Thy great salvation so rich and free."

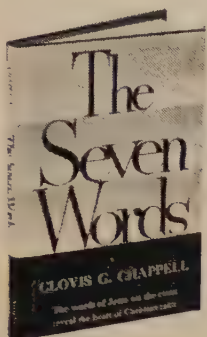
## "O Come to Us, Abide With Us."

*Text: John 15:4a—"Abide in me, and I in you."*

An old German legend retold by Ruth Sawyer in "This Way to Christmas," is of a little old German clockmaker, Hermann Joseph, who seeks to make the loveliest gift he can think of to take to the Christ child at



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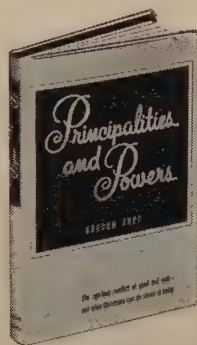
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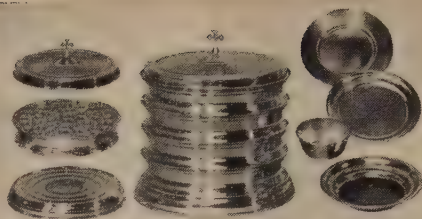
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the cathedral on Christmas eve. He worked for years on the gift, which was to be a clock shaped like a stable in which Mary knelt by a manger. The hours—three as kings, three as shepherds, three soldiers and three angels—came through the open door and as the hour struck, knelt in adoration before the child, while chimes played the "Magnificat." In explanation the clockmaker said: "Thou seest, it is not just on Sunday and holidays that we should remember to worship the Krist Kindlein and bring Him gifts, but every day, every hour." The spirit of Jesus abides in hearts seeking to do the will of God.

### Sweeter Music

*Text: II Cor. 5:17—"Therefore if any man be in Christ, he is a new creation: old things are passed away; behold all things are become new."*

When Ulysses, hero of Greek mythology, whose wanderings form the theme of Homer's

Odyssey, was to sail past the island where the sirens dwelt, he filled the ears of his sailors with wax and bound himself to the mast of the ship in order that neither he nor his crew would succumb to the enchanting strain of the sirens' music. Thus, according to the legend, they were able to sail on, resisting the great temptation to put ashore.

On the other hand, when Orpheus was obliged to pass the same place on his voyage in quest of the Golden Fleece, he chose a different method. On his lyre he played such alluring music that his crew was captivated by its strains and was insensible to the bewitching melodies of the sea-nymphs. Ulysses and his men were able to resist temptation by self-effort. Orpheus and his crew found something better than the temptation, music sweeter than that which was played by the sirens.

Temptation comes to every child of God on this earth. It must be resisted and defeated.



The whole armour of God must be employed. And the very strongest and most blessed power over temptation is the realization of the fact that in Christ we are possessed with the new nature, the life of Christ Himself. The music of the indwelling Spirit of Christ is sweeter than the melodies of the world, the flesh and the devil.

## The Power of the Cross

*Text: Rom. 1:16a—"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."*

One of the early converts of the famed missionary, Dr. Robert Moffat, was a cruel native chieftan named Africaner. Soon after the native's conversion, Dr. Moffat took him with him on a trip to Capetown, where they were to stay at the farm home of a friend of Moffat's. Introducing himself to the Boer farmer, the missionary said, "Mynheer, I am Moffat," and then the missionary told his friend about the conversion of Africaner, the terrible native. The Boer farmer heard the story through and then he said, "I cannot believe what you have told me; there are already seven wonders in the world. Africaner's conversion would make eight, and that's one too many." And then he went on to say: "If what you say is true, I should like to see the change in the man; you know, he murdered my uncle, and if he is changed he is certainly a tamed tiger."

Hearing of the murder of the farmer's uncle, Dr. Moffat hesitated to introduce his black-skinned companion. He realized, however, that the Boer was a Christian, and so he decided to risk the introduction. "Mynheer," he said, "here is Africaner standing before you." The farmer opened his mouth in awe, retreated a few steps, and then exclaimed: "O God, what a miracle of Thy power! What cannot Thy grace accomplish after this?"

The power of the cross of Christ is limitless to save unto the uttermost. The Gospel of Christ is the power of God unto salvation to everyone that believeth. Every conversion is a miracle of God's power.

## Enduring Hardness

*Text: II Tim. 2:3—"Thou therefore endure hardness, as a good soldier of Jesus Christ."*

It has been well said that we cannot go to the skies on flowery beds of ease. Cushioned pillows may be soft and restful, but they are not always advantageous. He alone, appreciates that for which he has to struggle and for which he pays the full price of devotion. It was in 1886 that Mark Twain and his wife



Speaking of inflation (and who isn't?) the question of insurance naturally enters into the conversation. Clergymen, in particular, feel the pinch of rising costs and falling dollar values. "What shall we do about it?" they anxiously inquire.

One thing needs to be said, first, last, and repeatedly: We don't know all the answers. Those who know least about the future talk most about it. Conversely those who know most maintain an eloquent silence. In these uncertain days prophetic voices can be easily raised and speedily discredited. There are many answers which come too quickly and find glib expression.

And yet some facts need to be proclaimed from the housetops. The recent rates for the Presbyterian Ministers' Fund went into effect on January 1, 1948. Some were raised at that time; some were lowered. But in the five-year period THERE HAS BEEN NO INCREASE IN COSTS. Can this situation be paralleled in any other area? Costs have been soaring for almost everything but protection is priced at the old figure. It would seem to still be a wonderful bargain.

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were in Paris. They were in dire need of money. Some of his books had already been successful and publishers were asking for more. Twain had in his possession the manuscript of other stories that would have brought him a handsome price, but he had not submitted them yet, because he felt that they were not up to standard. Yet an offer of sixteen thousand dollars was indeed intriguing and would certainly drive the wolf from the door. He discussed the whole matter with his wife as they sat in a dingy hotel room in Paris. They spoke of the magnificent quarters they could soon occupy if they would sell the stories he had written. But Twain could not surrender his ideals. He could not sell less than his best. And so with grim resolution he tore those manuscripts to shreds and burned them in the grate. Ideals do not always buy bread. But beautifully maintained they redeem the soul.

### Power From On High

*Text: I Cor. 2:4—"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."*

Those who have been to Switzerland tell us about the ascent to some of the wonderful Alpine peaks, by way of railroads which are erected up their steep slopes. As they have gone up in these railroads they have marveled at the engineering skill which made it possible for them, who could never have climbed the heights, to be transported in ease and comfort to the very summit. On the way up these folks passed the power-houses from whence the necessary electric energy was supplied. They who climbed the mountains thus, are surprised to find out that they were actually ascending the mountain by power which has come from the snow-fields toward which they journeyed. Some of the snow melted, and by the ingenuity of the engineers, the streams so formed have been transformed, as they flow towards the valley, into power. They were actually carried up by that which had first been sent down. Which thing is an allegory. The true man of God is the man who lives by the power of God, by the Spirit of God. He walks in the light because the light has found him, and because the God of the light empowers and guides and keeps him.

### TIPPING AND TITHING

Now it came to pass on a Day at Noon that the Editor was a Guest of a certain rich man at a popular Restaurant.

Now when the end of the Meal was at hand, the Waiter brought unto the Host the Check.



And the Host examined it, frowned a bit, but made no Comment.

But as we arose to depart, I observed that he laid some Coins under the Edge of the Plate.

Now this Parable entereth not into the Merits or Demerits of Tipping. But as I meditated on the Coins that became Tips, I began to think of Tips and Tithes. For the proverbial Tip should be at least a Tithe, Jest the Waiter turn against you. It came unto me that few church people treat their God as well as they honor their Waiter. For they give unto the Waiter a tithe, but unto God they give whatsoever they think will get them by. Verily, doth Man fear the Waiter, more than he feareth God? — *First and Calvary Review*.

## BOOKS

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From EXPOSITOR Book Reviews they select books for their personal libraries, their Church libraries, their Sunday School libraries, their parish Educational Department, their Study Groups and Special Classes. Hence these BOOK REVIEWS render a vital service, monthly, to Ministers, Parishioners and Publishers, highly esteemed for over half a century by all three.

**THE SEVEN WORDS**, by Clovis G. Chappell, Abingdon-Cokesbury. \$1.00.

In the short time Jesus was on the Cross he spoke words which have become precious to all believers. Here is revealed much which lies at the center of the Christian faith. Dr. Chappell has taken these words as the basis for seven sermons. In them he reveals the depth of his Christian and pastoral experience, weaving these words of Jesus into everyday lives. Here is good preaching we would expect from Dr. Chappell. It will give inspiration to many pastors in the preparation of their Lenten messages, for it will show the way to touch human hearts and bring the transforming power of the Christ into their lives.—*W. R. Siegart*.

**THE PRACTICE OF EVANGELISM**. By Bryan Green. Scribner. 258 pp. \$3.00.

Canon Green states that he has observed "it has become more fashionable in ordinary ministerial circles to believe in evangelistic preaching" (p. 105). The whole field of evangelism has indeed come into the prominence it rightfully should enjoy. Here is a volume which deals with the practical aspects of the subject.

There are intelligent discussions of conversion, and the pastor's responsibility and method in leading people to this experience. It is done, the author maintains, not by preaching about conversion, but by preaching about Christ.

Hardly an evangelistic stone is left unturned. There are sections on open-air work, public discussions, and house-to-house visitation. Also there are methods for making the numerous church organizations serve as tools of evangelism, bringing the members to a deeper knowledge of Christ as Saviour. The chapter, "Dealing With the Individual," is very valuable. Evangelism in this volume receives sane and thorough treatment.

—*W. Goddard Sherman*.

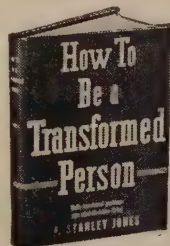
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**THE ROMANCE OF DOORBELLS**, by Eugene Dinsmore Dolloff. The Judson Press. 197 pp. \$2.50.

This book by Dr. Dolloff is a challenging, soul-searching call "for a new, yet old, emphasis upon pastoral calling," and the way the book is written makes it seem like "romance" indeed. The book has eight chapters, in the first seven of which the author discusses such vital subjects as "How to Make a Call," "Serving the Sick," and "Doing the Work of an Evangelist." Chapter eight is given over to answering twelve questions frequently asked by pastors, and this chapter was found to be most helpful by this reviewer. Let it quickly be added that every chapter of the book is good; here is meat, indeed, for the experienced pastor and the young neophyte.—*John H. Johansen.*

**THE GREATEST BOOK EVER WRITTEN**, by Fulton Oursler, Doubleday. 489 pp. \$3.95.

The interest in translations of, and books about, the Bible is amazing and gratifying. This newest edition will be widely read and deservedly so. The author is a master at story telling and he has taken the story of the Old Testament and retold it in reverent, simple language, from creation to redemption.

There is no comment or interpretation but the text is woven into a very readable story. His pen portraits of some of the characters of the Old Testament and his narration of some of the dramatic scenes make it a book to be read with interest and profit.

—*Charles F. Banning.*

**FINAL INVASION OF GOD**. By John P. Woods. Wilde. 87 pp. \$1.50.

A Minnesota pastor and former teacher of college English uses military terms to emphasize for the common churchgoer the fact of Christ's second coming, without entering into involved argument and omitting some questions for the sake of brevity and force. From the evangelists' reporting of the resurrection he goes through a discussion of the need for the invasion, the character of the Kingdom citizen, Mr. Everlasting, and a chapter on "The Hour When the Clock Stops," to "The Country of Dreams." He recommends the Invader's "fifth columnists" enlist as many as possible in His armies while the clock still runs, stressing the need for preparedness. For, he says, "The resurrection of the Lord Jesus . . . demonstrates the resurrection of the whole man—body, mind and spirit."—*Claude Richmond.*

**COMMENTARY ON THE GOSPEL OF LUKE**, by Norval Goldenhuys. Erdmans. 685 pp. \$6.00.

This Commentary on Luke is the first volume to appear of the New International Commentary on the New Testament, a seventeen-volume project of which Dr. Ned B. Stonehouse of Philadelphia is General Editor, and the author has set a high mark for the authors of future volumes in this set to aim at. It is good to read such a scholarly and conservative commentary as this one. It is a commentary of distinction, showing not only a wide acquaintance with the relevant literature, but it is an exegetical commentary, helpful to the preacher and valuable for devotional reading.

—*John H. Johansen.*

**THE BOOK OF THIRTY CENTURIES**, by Stanley Rypins. Macmillan. 420 pp. \$7.00.

This monumental work traces the history of the Bible throughout the ages and is devoted to a discussion of the problems of the transmission and the translation of the biblical text. Here is the fascinating story of the early Latin versions of the Bible, the modern printed Bible, and the contribution which higher criticism has made to the understanding of the Bible texts. A book of exacting and thoroughgoing scholarship, this volume is invaluable to all students of the Holy Scriptures.—*John H. Johansen.*



1. BIBLE QUIZ BOOK. By J. Vernon Jacobs, Standard Pub.

2. BIBLE QUIZ AND CROSSWORD PUZZLE BOOK. By Wells & Davis, Wilde Co.

Here is material for young people or adults to use in Bible recreation in class, social or home. The former has 132 pages of true-false, quizzes, drills and games, based on geography, spelling and facts, with problem studies and memory verses as features. The latter is 142 pages of quizzes and crossword puzzles, with answers.—*Claude Richmond.*

THE GENIUS OF THE GOSPELS, by Merrill C. Tenney. Erdman's. \$2.00.

One of the conservative New Testament scholars, Dr. Tenney here tries to steer away from the critical approach which we have heard for many years. He does not lose his scholarship; he has so absorbed it that he speaks with clearness and from the depth of faith. The result is a presentation of the New Testament, in four lectures, which is characterized by deep spiritual insight and understanding. The Gospels, he says, present the Christ, and in these lectures Dr. Tenney presents the Christ. They are both evangelical and evangelistic in the sense that they try to bring Christ and man together, which is a consummation devoutly to be wished.—*W. R. Siegart.*

INDIA, GIVE ME THINE HEART. By Isabel L. Pettit. Wilde. 189 pp. \$2.50.

Here is an intensely moving, beautifully written story of a Hindu lad who, forsaking his native heritage, dedicated his life to Christ. It is based upon factual material, and follows the convert through the initial persecutions associated with his acceptance of Christianity to the end of his long life of service and devotion.

Miss Pettit's book brings the mission field to life. It presents, in a stirring and unforgettable manner, the facts we so desperately need to understand. It makes one deeply ashamed that he has been willing to suffer so little for Christ, for here is the story of a faith which is costly—but a faith which is life itself.

The devotional tenor of the story, and the numerous original poems, reveal the close association of the author with her Saviour. Surely all who are earnestly concerned with foreign missions will see that this book has the wide reading it deserves.—*W. G. Sherman.*

BUILDING THE SUNDAY SCHOOL, by R. C. Rein. Concordia. 116 pp. 60c.

This is a worthwhile and helpful booklet written by a minister of the Lutheran Church, concerning the work of the Sunday School. The author first points out, in three chapters, the weaknesses of the present-day Sunday School. These include the teacher problem, lack of friendly spirit, failure to keep pupils with Christ, and lack of interest on the part of the pastor. In chapters four to eight the author discusses in a positive way the following topics: Developing Departments, Preparing for Evangelism, Seeking the Lost, Co-operating with the Home, and The Ideal Sunday School. Two pages of prayers for teachers, and eight pages of resource materials, add to the value of this very helpful booklet.—*John H. Johansen.*

ADORATION. By Virginia Ely. Revell. 174 pp. \$2.00.

The authoress is librarian at the United States Public Health Service Hospital in Fort Worth, Texas. Previously she was engaged in denominational work in the Southern Baptist Convention. She is the writer of the anthology, *I Quote*. Her book contains forty-six expositions of Scripture passages intended as "Devotions for Personal and Group Worship." "Her aim has been not to provide another "Worship Guide

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for the Lazy," but rather to plant seed-thoughts of prayer, praise, and meditation in the mind and heart. It includes everything from a single verse of Scripture or an inspiring, short religious verse for private meditation, to background material for a full-length, public devotional service." The expositions may not all meet with the approval of critical scholarship, but all will be found to be grounded in Scripture. Women's groups will find much use for this book. Special days such as Christmas, New Year's, Mother's Day, etc., are dealt with.—*Wm. Tait Paterson.*

**THE SECRET OF LIFE.** Roy A. Burkhart. Harper. 118 pp. \$1.25.

All modern research has missed the main question. Man has conquered the air and atomic energy, but has not learned the answer to life's basic question: "who are we?" Until he finds this secret of life, man will continue to grope. Part one discusses this quest. Part two includes chapters on the dominant wish of life, the meaning of prayer, freedom to love and believe, and pressing toward the goal. The book closes with detailed plans for individual and group research in finding the secret of life and developing the life of the spirit. The author tells of several of these cells formed to develop spiritual power, in his own Church.—*Charles F. Banning.*

### Work-Want

(From page 11)

many. After showing us the place where the first doodlebug hit the city and destroyed the gas mains; the open space where another V rocket had come to kill fifty-six women sitting in a tea house, and the factory of the Pyrene fire extinguishers where the last V2 rocket wrought destruction, we saw work on the highways being done. He said: "These workers are German prisoners of war; and I can tell you that these Germans are doing twice as much work every day as any Britisher would do."

In reply to questions about the unemployment problem in Great Britain, we were told: "There is plenty of work for everybody, but men are too particular about the kind of jobs they want, and there are many who will not take the work offered unless it is a first-class, white-collar job." In a hundred shop windows of the city—and many of these were restaurant windows where the workers get their food in a land which is suffering from a real food shortage, there were placards stating their need for workers.

The situation in Great Britain is not entirely different from the situation all over the world. The slogan on the London billboards is needed in every nation today: "We Work or We Want." A great writer in England once said: "To work is to worship." And one of the laws of Solon in Athens was that if a man does not work that man does not eat. Christianity does not teach that the world owes every man a living, but it does teach that the world owes



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Isa. 2:2-4 (S)	7
Jer. 29:13 (S)	16
Matt. 13:44	9
Luke 5:5-7 (O)	13
Luke 8:25 (S)	17
John 6:31-36 (S)	15
John 15:4a (I)	24
Acts 4:12 (I)	24
Rom. 1:16a (I)	27
Rom. 15:4 (I)	24
I Cor. 2:4 (I)	28
II Cor. 5:17 (I)	26
II Tim. 2:3 (I)	27
II Tim. 3:1-4 (S)	6
James 4:14 (S)	22
II Peter 3:5-10 (S)	7
I John 5:10 (I)	24
Rev. 1:18 (O)	5

every man a fair chance to earn an honest living; and only by work do men pay the rent for the space they occupy on the surface of this globe. The command of the Scriptures: "Whatsoever thy hand findeth to do, do it with all thy might" applies to the daily task, for whatever is worth doing at all is worth doing well. If more multitudes of men would do more honest, earnest work, many of the problems of the nations would be much nearer a satisfactory solution.—*Charles Haddon Nabers.*

## A Mirage

(From page 8)

beset the individual and society. Adults can help at this point. Why should not merchants, manufacturers and employers be different when and because they are Christians? Why cannot a labor union (a monopoly and not subject to unfair competition) be run according to the principles and in the spirit of Jesus? A few concrete examples of such conversion in the main stream of life would produce results likely to make impossible henceforth the sort of communist infiltration which has been all too common during the past two decades.

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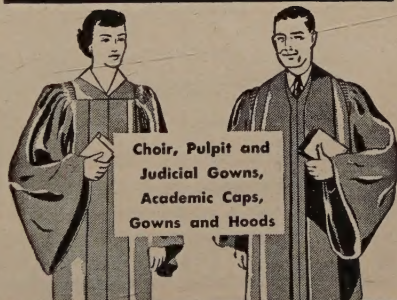
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